684 himself with driving the adulteress from the house. In Urundi
837 one generally does not find the laxity of marital customs which exists in several other Bahima states, for example, in Ankole and among the Massai, where the husband customarily lends his wife to any member of his kin group who happens to visit him. Even in Urundi, however, married Batussi women take much greater liberties with other Batussi men, particularly with members of the kin group, than do unmarried women. However, this does not apply to Bantu men (see p. 101).

586 For this and many other reasons, divorce and dissolution of marriage (uwuhakanji) are frequent occurrences. It is not unusual to find persons who have been married five or six times. Since on the average the purchase price of a bride is quite low and can also be paid back without much difficulty, men and women often use the slightest provocation to separate from each other. If a husband mistreats his wife, she leaves him and returns to her parents or to her relatives who then do not have to refund the purchase price to the guilty husband. [108] If, however, the husband drives his wife away because she is lazy, malicious, or even committed adultery, the parents of the wife have to refund the purchase price of the bride to the husband.
[587] Persons who were divorced may remarry whenever they desire. In case of divorce, small children are left with the mother; of the older children the boys follow the father, and the girls go with the mother (No. 19, p. 174).

587 After the husband's death his widow (umufakasi) becomes the property of the brother or of the closest relative of the deceased (see p. 92), for when she married she was admitted into her husband's family.

587 In East Africa this so-called levirate is also customary
171 among the Sulu, the Wagogo, Massai, Turkana, Kamasia, Galla, Baganda, Banjankole, Banjaruanda, and others (No. 30, Vol. II, pp. 384, 403, 412, 419, 428, 538, 541).

768 If the deceased has neither brothers nor other close rela-
736 tives, the widow returns to her own family and takes her minor

768 736 children with her. The grown children stay with the husband's family and provide for their widowed mother. However, childless widows earn their subsistence by working for neighbors or by begging.

562 593 The position of women is higher and the esteem in which they are held is greater than among most other East African Negroes. As far as domestic and family matters are concerned, the wife's position is approximately equal to that of the husband. [462] Both of them share the daily chores, except tending the cattle which is solely the husband's affair, and work in the fields and in the garden where most of the work is allotted to the wife, although the husband will lend his assistance with all these tasks. The preparation of meals is also solely the wife's job. In addition to this, the wife takes care of the children and the hut. The social equality of the two sexes is also demonstrated by the custom -- which cannot be found among any other East African people -- that husband and wife [264] eat together (see p. 26). Emin Pascha expressly reports of the northern Bahima that the wives eat together with thier husbands, a practice which is not followed by the Bantu who live there (Petermanns Mitteilungen [Petermann's Communications], 1879, p. 222). The advice of the wife and particularly the mother is sought in all important affairs in Urundi. Their opinion is often decisive. Female chiefs are more of an ex-
562 ception here than among the eastern tribes, the Wassumbwa and the Wanjamwesi, but they do occur as a result of succession by inheritance, and they are not so conspicuous publicly as among the Wanjamwesi. The greatest amount of influence is wielded [644] by the king's mother. She has the role of co-ruler during her entire lifetime (see p. 185 [not translated]), a position of respect which has also been preserved in the other Bahima states as far as Ufipa, the southernmost of them (No. 47, p. 90).

Of all the Barundi wives, those of the Batussi are the proudest. In contrast, the Batwa wives are over-burdened with work, are held in low esteem, and have no voice in the family council.

595 The large majority of the Barundi is <u>monogamous</u>. They are not prosperous enough to be able to purchase more than one wife or to support more than one household. Anyone who can

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marriage coming from another inzu or to be made to another inzu, and whether the council thought that a connexion with such or such lineage was to be accepted, sought, or avoided. A certain number of disputes that the lineage head could not or would not settle alone were submitted to the council. When somebody had lost his cattle and was ruined, the council could determine and apportion a collective contribution to help him out of his difficulties. Finally, blood-feuds were discussed. When a member of the group had been killed by a member of another all the kinsmen of the victim attempted to retaliate by taking of the life of a kinsman of the offender. Compensation was not usual. I was told, however, by the Hutu of Bugoyi that there the murderer's group could prevent the taking of vengeance by handing over a beautiful girl. Political authority kept the feuds under strict control. Permission to retaliate had to be obtained from the king and when it was granted and vengeance had been achieved, the feud was at an end. No further vengeance could be taken. Sometimes the king made representatives of the two lineages share a meal.

As the preceding paragraphs suggest, there was no clear-cut division between the powers of the head and of the council. It was a question of the particular traditions in each inzu and of the individual characters of the persons concerned. Usually, however, the inzu was an oligarchy rather than a monarchy. The head could not rule in opposition to the men of standing in his lineage; they had the means to put pressure on him and then there was the possibility of recourse to the political chiefs, always glad to interfere in a domain which was not completely under their control.

The obligations and rights of the individual members of a primary patrilineage were many. There was first a prohibition on sexual intercourse within the group, which applied to relations whether in or out of wedlock. It was feared that the mating of descendants from the same inzu ancestor would produce sickly and malformed children. A few informants add that exogamy was necessary to promote connexions between descent-groups, these connexions being thought of as beneficial in a vague way. The Ruanda did not distinguish incestuous relations from prohibited relations because of consanguinity. For them all the latter were incestuous. But they recognized order in the degrees of gravity in